Hebrew

Nipcal

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Nipcal is a form of the simple passive. Then the perfect passive is formed by ⟨(ni)(vb.root)⟩. For some verbs nipcal may have a $\left\{\begin{array}{c}\text{middle}\\ \text{reflexive}\end{array}\right\}$ meaning. Thus the perfect [pf.3.m.sg] *shāmar*, 'he hath kept', becomes the perfect passive [pf.pass.3.m.sg] *nishmar*, 'he $\left\{\begin{array}{c}\text{has been kept}\\ \text{kept himself}\end{array}\right\}$'. The imperfect passive is [impf.pass.3.m.sg] *jisshāmēr*, 'he will $\left\{\begin{array}{c}\text{be kept}\\ \text{keep himself}\end{array}\right\}$', and the imperative passive [imperat.pass.2.sg] *hisshāmēr*, '$\left\{\begin{array}{c}\text{be thou kept}\\ \text{keep thyself}\end{array}\right\}$'.

From the qal [pf.3.m.sg] *shābar*, 'he hath broken', we have then the nipcal [pf.pass.3.m.sg] *nishbhar*, 'he hath been broken', 'he was broken', and the rest

$$\left(\text{nishbh}\left[\begin{array}{ll}\left\{\begin{array}{c}\text{ar}\\ \text{rāh}\end{array}\right\} & \text{rū}\\ \text{art}\left\{\begin{array}{c}\text{ā}\\ \text{-}\end{array}\right\} & \text{arte}\left\{\begin{array}{c}\text{m}\\ \text{n}\end{array}\right\}\\ \text{artī} & \text{arnū}\end{array}\right]\right)$$

The imperfect is [impf.3.m.sg] *jisshābēr*, 'he will be broken', and

$$\left(\left[\begin{array}{cc}\left\{\begin{array}{c}\text{j}\\ \text{t}\end{array}\right\} & \\ \text{t} & \\ \text{'} & \text{n}\end{array}\right]\text{isshāb}\left[\begin{array}{ll}\left\{\begin{array}{c}\text{ēr}\\ \text{er}\end{array}\right\} & \left\{\begin{array}{c}\text{rū}\\ \text{arnāh}\end{array}\right\}\\ \left\{\begin{array}{c}\text{ēr}\\ \text{rī}\end{array}\right\} & \left\{\begin{array}{c}\text{rū}\\ \text{arnāh}\end{array}\right\}\\ \text{ēr} & \text{ēr}\end{array}\right]\right)$$

where also [impf.1.sg] *'esshābēr*. The passive *n* becomes the dagēsh forte in the first letter of the root through assimilation, that is

$$\langle(\text{jinshābēr}) \rightarrow (\text{jisshābēr})\rangle$$

The cohortative is *'isshābrāh*, 'let me be broken'. The imperative is [imperat.2]

$$\left(\text{hisshāb}\left[\left\{\begin{array}{c}\text{ēr}\\ \text{rī}\end{array}\right\}\quad\left\{\begin{array}{c}\text{rū}\\ \text{arnāh}\end{array}\right\}\right]\right)$$

‘be $\left\{\begin{array}{c}\text{thou}\\\text{ye}\end{array}\right\}$ broken’. The participle is

$$\left(\text{nishbhār}\left[\left\{\begin{array}{c}\text{-}\\\text{āh}\end{array}\right\}\quad\left\{\begin{array}{c}\text{īm}\\\text{out}\end{array}\right\}\right]\right)$$

The infitives are [inf.abs] *nishbhōr*, *hisshābōr*, and [inf.cons] *hisshābēr*.

The nipcal [pf.pass.3.m.sg] *nishrāp*, ‘he $\left\{\begin{array}{c}\text{hath been}\\\text{was}\end{array}\right\}$ burned’, and

$$\left(\text{nishr}\left[\begin{array}{ll}\left\{\begin{array}{c}\text{aph}\\\text{pāh}\end{array}\right\} & \text{pū}\\\text{apth}\left\{\begin{array}{c}\text{ā}\\\text{-}\end{array}\right\} & \text{apthe}\left\{\begin{array}{c}\text{m}\\\text{n}\end{array}\right\}\\\text{apthī} & \text{apnū}\end{array}\right]\right)$$

The imperfect is

$$\left(\left[\begin{array}{c}\left\{\begin{array}{c}\text{j}\\\text{t}\end{array}\right\}\\\text{t}\\\text{'}\quad\text{n}\end{array}\right]\text{isshār}\left[\begin{array}{ll}\text{ēp} & \text{p}\left\{\begin{array}{c}\text{ū}\\\text{nāh}\end{array}\right\}\\\text{pī} & \text{p}\left\{\begin{array}{c}\text{ū}\\\text{nāh}\end{array}\right\}\\\text{ēp} & \text{ēp}\end{array}\right]\right)$$

where alternatively [impf.1.sg] *’esshārēp*. The cohortative is *’isshārpāh*, ‘let me be burned’. The imperative is [imperat.2]

$$\left(\text{hisshār}\left[\left\{\begin{array}{c}\text{ēp}\\\text{pī}\end{array}\right\}\quad\left\{\begin{array}{c}\text{pū}\\\text{apnāh}\end{array}\right\}\right]\right)$$

The participle is

$$\left(\text{nishrāp}\left[\left\{\begin{array}{c}\text{-}\\\text{āh}\end{array}\right\}\quad\left\{\begin{array}{c}\text{īm}\\\text{out}\end{array}\right\}\right]\right)$$

The infinitives are [inf.abs] *nishrōp*, *hisshārōp*, and [inf.cons] *hisshārēp*.

Bibliography

Kit Tyabandha, *Notes*, 5 May – 31 August 2008, unpublished